2: Cooper E-4 (no date) 1946 SH6 Yahgan SH6

185 Nearly all work was done for hand-to-mouth existence. There was little concern for the future, and practically none for amassing wealth.

ETIQUETTE

576 Intimate friends, man or woman, on meeting greeted each other with vigorous hugs and with wordless vocalizations of joy. When a guest entered a hut, he crouched by the fire without manifesting curiosity; only after a while did he begin to talk and give the news, during which time he was not interrupted. Hospitality was generously given, 574 especially to kin and friends. The guest did not verbally express his thanks for the food received. If he were from a distant place, his host presented him with some gifts on his departure. A person leaving the hut of a friend used the expression: "I will go."

576 On paying a visit it was proper, especially for women and children, to paint the face with a red or white streak or paint up otherwise. A graduate from the čiéxaus initiation rite on approaching his sponsor was expected to paint himself or herself; to go without such painting [204] was disrespectful. It was bad form to show too much eagerness in eating; a gluttonous eater was looked down upon. Belching and expectorating in the presence of others was not disapproved. Natural needs [514] were attended to at a good distance from the hut.

834 When several families came together to camp, the respective sexes kept more or less to themselves. A man would not enter a hut where a woman was inside alone, and vice versa.

551 It was very bad form to summon or address a person, even a child, by his or her own name. In conversation the names of others were not mentioned, roundabout descriptive phrases being used instead. [195] The *Yahgan* had no expressions corresponding to our cursing or profanity.

The foregoing were some of the more significant rules of *Yahgan* etiquette, details of which are given at length by Gusinde (1937, pp. 1006–1018).

WARFARE AND CANNIBALISM

000 These have been dealt with supra under Social and Political Life.

LIFE CYCLE

842 **Childbirth and infancy.**—There was clear awareness of the dependence of conception on coitus. Desire for children was marked. 847 In some cases abortion—by mechanical, not medicinal, means—was resorted to by unmarried mothers. A badly deformed or defective newborn infant was allowed to die through neglect. Delivery took 844 place inside the hut, the father going outside and leaving the mother with women assistants. Very shortly after birth, the mother bathed